

157. Ieroboams
SONNES
DECEASE:

A
FVNERALL SER-
MON ON PART
OF
I KINGS 14. 17.

BY
Thomas Gataker B. of D. and
Pastor of Rotherhith.



LONDON,
Printed by IOHN HAVILAND.
1627.

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THE
SOME
DECEASED

GENERAL
MON



1 KING'S 14. 17.

Thomas Carter B. of D. and
Patron of Rotherham.

Printed by John HAVLAND.
1627.



TO
MY LOVING
FRIENDS AND CO-
SENS, M^r. NICOLAS CRISPE,
And
M^{rs}. ANNE CRISPE
his Wife.



*G*ood Cosens, I know not
well, what should moue, ei-
ther others to be so impor-
tunate with you, or you with
me, for the making of this, preached
at the late buriall of your little one,
more publike. Somewhat (it seemeth)
you heard therein handled, that you ei-
ther had not at all before heard; or not
deliuered (which is more likely) in that
manner as then it was. And if it may
bring any further light than hath for-
merly beene giuen, to the clearing ei-

The Epistle Dedicatorie.

ther of that point so eargerly opposed by the Pelagians, of sinne, and the guilt thereof in Infants; or of that other doubt rather so much debated by many, concerning the iustice and equity of Gods proceedings in the punishing of Parents in posterity; and may either in that regard, or any other way, be usefull, either to your selues, or others, it is enough. Let it, howsoever, remaine as a pledge of my continued loue and affection to that Family, which since my first acquaintance with, and alliance to, I haue found so much comfort in, and receiued so much kindnesse from; and vpon which desiring God to continue, and multiply his graces and mercies, I take leaue, and rest

Yours euer in the Lord Iesus,

Thomas Gataker.



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I KING. 14. 17.

The Childe died.



It was foretold by Gods Prophet of this Childe, that it should die. And the Prophet (you see) proved a true Prophet: For (saith my Text) the Childe died.

Now howsoever a Childes Death of death may seeme a matter of no great moment; yet the Death of Children, and more especially the Death of this Childe, being duely considered, may well afford much matter of good use.

The Childe was Ieroboams, a good Sonne of a bad Father, for his Parents sinne by God smitten, before with sicknesse, and now with Death.

The storie briefly is this: Ieroboam, King of the Ten Tribes rent from Salomons house, had out of a wicked worldly polscie, put downe Gods true

B

worship

The Storie.

^a 1 King. 11. 31.

^b 12. 20.

^b 1 King. 12. 26, 27, 28.

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• Abias his Son,
1 King. 14. 1.
f Vers. 4.

g Vers. 2.

h 1 King. 11. 30,
31. & 14. 2.

i Vers. 2.

k Vers. 6.

l Vers. 10.

m Vers. 11.

n Vers. 12, 13.

o Vers. 17.

worship within his Territorie, and set vp *Idolatrie* in the roome of it. For this the wrath of God being incensed against him, the Lord smote with *sicknesse* ^e a *childe* he had, which (it seemeth) was right decre vnto him. Hereupon ^f the *Queene* his mother, out of a motherly affection to her childe, desirous to know what was like to become of it, ^g with the *advice* of her husband also, repaireth to one *Abias* a *Prophet* of God, ^h who had sometime foretold her husband, being then but *Salomons* servant, that he should succeed his *Soueraigne* in part of his *Soueraigntie*. But because she thought shee should be no welcome guest to him, ⁱ she *disguised* her selfe that she might not be knowne. Howbeit the *Prophet* vnderstanding from God who shee was, told her, he had ^k *heauie tidings* from God for her: That her husbands house should be *utterly destroyed*; ^l God would *sweepe it away*, as a man sweepeth away downg, till none of it be left. ^m Those of his stocke that died in the Citie, should bee eaten with dogs, and those that died in the field, should bee *denoured by the fowles*. ⁿ This alone of all the rest should die in his bed, be laid in his grave, and mourning made for him, because some good things were found in him, he had a good heart to God, as a childe might haue. And as the *Prophet* foretold her, so accordingly it fell out: For no sooner was the *Queene* his mother returned, but ^o euen as shee set foot vpon the threshold of the Kings house, The childe died.

Now from this childes death thus considered, diuers points of Instruction readily offer themselves vnto vs, Some

3

General:

Special.

Points

General 2.

Point

General I.

Point

General 2.

Point

General I.

PRom. 6. 23.

9 Ο'ψώνιον, βί-

pendium: à remi-
litari translatum.

Mortis stipendium:
vitæ donatum.

Terminu. de resurr.
carn.

† Rom. 8. 10.

f Rom. 5. 12.

‘ip’ ω. Propterea
quod. Ibid. Na po-

tius quam, In quo
uti *Vulg. & Aug.*

de peccat. mer. &
rem. c. 10. & ad e-

pijs. Pell. 4. c. 4. &
de verb. Ap. 7. &

14. & alibi.
Confirmation

Reasons 3.

Reason I.

⁂ Mors & pecca-
⁂ & grat. c. 3. ⁂ In-

Apoc. 21. 4. I Cor.
ato precreati & parti

funne.

^a Job 14. 4.

sinne. And ^b who can draw a cleane thing out of that is uncleane? how can faire water come from a filthy spring? Yea euen the Children of faithfull and sanctified parents; howsoever (for the comfort of those that haue them taken hence in their non-age) they are by vertue of their parents copie, and Gods gracious entaile, ^c within the compasse of his covenant; it running in those termes, ^d I will bee thy God, and the God of thy seed; and ^e the promise therefore is made not to them onely, but to their Children too: and they are in that regard said in some sort to be ^f holy; (^g If the root bee holy, the sprigs also be holy:) and ^h cleane: (ⁱ Els were your children uncleane; but now they bee cleane:) And there is good hope therefore of the ^k saluation of such; and much more comfort too, when they haue receiued also the seale of the same. Yet certaine it is, that euen the children of the faithfull also, (as David, who confesseth as much by himselfe, ^m Euen bred in iniquitie, and borne in sinne;) are of themselves as deeply tainted with this corruption as any. For that ⁿ procreation being but a naturall act, the parents thereby can passe no more to their issue, than what they had naturallly themselves. So ^o the

^c Fidei candidati, Tertull. de monogam. & Hieron. ad Ocean. & ad Paulin. quest. 2.

^d Tibi & semini tuo. Gen. 17. 7, 10, 11.

^e Vobis & liberis vestris. Act. 2. 39.

^f Quomodo vasa in tabernaculo sancta dicuntur, quia sacris v'sibus destinata, cum utiq; sancta esse non possint, nisi ea que sentiunt & venerantur Deum. Hieron. ad Paulin. quest. 2.

^g Rom. 11. 18.

^h Quomodo Gal. 2. 15. non natura peccatores ex gentibus. Cartw. Dum in Christo censentur, ex parentum fide.

Morton. 11 Cor. 7. 14. ^k Matth. 19. 14. ^l Rom. 4. 11. cum Col. 2. 11, 12.

^m Psal. 51. 5. ⁿ De mundatis nascitur non mundatus, quia tales non facit generatio sed regeneratio. A peccatis itaque nemo nascendo, sed omnes renascendo mundamur. Aug. de pecc. mer. & rem. l. 3. c. 9. Cum sit i progenie natorum generatio carnalis, in progenie renatorum regeneratio spiritalis, vis ut de baptisato baptisatus nascatur, cum videas de circumciso non nasci circumcisi, & carnalis est certe ista generatio, & carnalis est circumcisio; & tamen de circumciso non nascitur circumcisi: sic ergo de baptisato non potest nasci baptisatus. Aug. de verb. Ap. 14. & Albert. in Ioan. 3. Vide & eund. de verb. Ap. 8. ^o Peccatum quod mundatur per baptismum manet in eis, quos genuerunt baptisati, quomodo praprium, quod per circumcisionem aufertur, manet in eis, quos genuerunt circumcisi. Aug. de pecc. mer. & rem. l. 3. c. 8.

circumcised

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circumcised father bred an vncircumcised sonne: and
 P corne though it bee neuer so curiously *seuered*
 and *clensed*, from the *straw* by *threshing*, from the
chaffe by *winnowing*, yet commeth vp againe, if
 it be *sowne*, with both, as before.

2. By their *new-birth*. For *children* should not
 need either *regeneration*, or *baptisme*, the *Sacra-*
ment of it, were they not before, euen by their
first breeding, defiled and polluted with *sinne*. For
 nothing can spiritually pollute or defile, but it
 onely. Bernard speaking of those words of the
 Apostle, *We were by nature children of wrath, euen*
as well as the rest. We are, saith he, by nature, chil-
 dren of Gods wrath, but yet not children of Gods rage,
 that is, of his implacable wrath, as the *Deuills* are,
 irrecoverably therefore damned. For, saith hee,
Were I not by nature a childe of wrath, I should not
need to be renewed; but were I a childe of Gods rage,
 or his implacable wrath, either should I neuer haue
 beene renewed, or I should neuer haue beene the better
 for being renewed.

Both by the first and the second breeding then it
 is apparent, that children are not free from sinne.

If any shall moue doubt here, how children can

P 1 Cor. 15. 37. Se-
 ritur solummodo
 gradum sine folli-
 culi veste, funda-
 mento spica, numi-
 mento arista super-

Reason 2.

bia cultui: exurgit
 copia generati, com-
 pagine edificatum,
 ordine structum,
 cultu munitum, us-
 que quaque ve-
 stitum. Tertull. de
 resurr. carn.

Pone granum pur-
 gatum, de grano
 purgato frumentum
 cum palea nascitur,
 sine qua seminatur.

Aug. de verb. Ap.

14. Palea qua tan-
 ta diligentia opere
 humano separatur,
 manet in fructu,
 qui de tritico pur-
 gato nascitur. Idem
 de pecc. mer. & rem.
 l. 3. c. 8. Transmit-
 tere possunt ad po-
 steros, quod ipsi non

Quest.

habent, ut paleam
 frumentum, cir-

cumcisiis præputium, sic fideles infidelitatem. Est in illis remissione mundatum, quod est in istis si-
 mili remissione, velut circumcissione, velut trituratione & ventilatione mundandum. Ibid. c. 9.
 Non ob aliud instituta est regeneratio, nisi quia vitiosa est generatio. Aug. enchir. c. 46. Si sancti-
 ficati nascuntur de fidelibus filij, quid opus habent baptizari? Idem de pecc. mer. & rem. l. 2. c. 26.
 Nemo renascatur in corpore Christi, nisi prius nascatur in corpore peccati: Ibid. l. 1. c. 19. P. Ag-
 dærov n̄ d̄i d̄n̄ia, tō jō t̄lō j̄u x̄lō p̄m̄uō ēn̄t̄lō j̄ōvōv̄ d̄i n̄a n̄p̄oia, ēn̄t̄lō j̄ōv̄ &
 Chrys. in Tit. b. m. 3. ἐφ' ὅτι τὴν αὐτὴν ἐξ ἡμῶν. Ephes. 2. 3. Filij iræ, non furoris. 2 Pet. 2. 4.
 Jude 6. Si non filius iræ nasceretur, non opus esset renasci: si filius furoris nasceretur, aut non con-
 rigisset, aut non profuisset renasci. Bern. in Cant. 69.

B 3

haue

haue sinne, who neither are yet able to doe, speake, wish, or thinke euill, yea that doe not so much as know what sinne is.

Answer general 1.

* Infantes qui negat peccatores, negat & mortales. Peccatum autem ut cum paruulis nascatur carnis oculis non videmus: sed quod videmus par-

Answer 2.

uitulos mori, cogimur confiteri cum pec-

Instance 1.

catonasci. Aug. de predest. & grat. cap. 3.

* Rom. 5. 12.

b Psal. 58. 4.

Esa. 11. 8.

c Εὐνδὲς ὁ δὲ οὐδὲν τοῖς οὐροῖς ἐμψύειται τὸ κέν-

Instance 2.

ρεον, ὅτε τὸν μόνον, καὶ τοῖς ἐξ ἑαυτοῦ ἰόν, ὅτε δὲ αὐτοῖς.

Plut. de proud.

d Esa. 11. 6, 7.

e Lupi catulus dum in lustris delitescit cecus, rapinarum rudis & ignarus, ingenium tamen rapax in se habet.

Zuingl. adu. Catapapt.

f Act. 28. 3. Ὁ αὐτὸς τὰ θνητὰ πολλὰ καὶ ἡρεμῶν κοιμώμενα ἢ ἐκπνέοντα. τὴν μὲντοι φύσιν οὐκ ἀποβέβηκε τὴν αὐτῆς. Dio Prus. orat. 74. Instrumenta illis explicanda nequitie desunt. Sic tuus serpens etiam pestifera tractatur; dum riget frigore. Non desunt tum illi venena, sed torpenti. Sen. ep. 42.

1. I might answer with * Augustine, that albeit wee could not conceiue how Infants should haue sinne; yet vnderstanding out of Gods word, that * death came in by sinne, and that it is an effect and fruit of sinne, wee must acknowledge that they are not free from the one, when we see them subiect to the other.

But 2. I answer, that it may well be conceiued how euen children may haue sinne, though not able yet to act it, or to vnderstand at all what it is.

1. As the brood of Aspes and Vipers, (for b such are we compared to) c haue a poisonfull nature, before euer they come to venome or to sting any: or as the whelps of Lions, Wolves and Beares (for d such also are we said to be) e haue a rauenous disposition in them naturally, before euer they come to bee able to prey, or to apprehend what prey is.

2. As wicked men f haue sinne and are sinnefull, euen when they lie in a dead palsie, or so fast asleepe, that they cannot so much as minde, much lesse act ought that is euill. They are no other, than as f Pauls viper, that lay stiffe with cold, and for the present therefore might bee handled without harme, and yet was it no lesse venomous all that while, than before. For is a bad man the lesse euill,

when

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when hee lieth fast asleepe? Or doth he lay aside his wickednesse together with his weed.

3. Take it by the contrarie: as ^h a godly man is in the like cases a good man still, though his senses be so locked vp for the time, and the vse of *understanding* and *reason* so suspended, that hee can neither *minde* nor *tend* any good thing for the present. For it is no *naturall accident* that can impaire *spirituall grace* in him; no *corporall infirmities* or *disease* that can kill that *incorruptible seed* ^k of God once conceiued in the soule. And what should hinder, but that as much may be in a young *childe*, as in a *godly man* so affected?

4. To reason therefore from the state and condition of *children* themselves. They are capable of *holinesse*, euen while they are such. It is apparent in *Iohn the Baptist*, who was ^l filled with the *Holy Ghost*, euen from the *wombe* of his mother; and (as one of the ancients well saith) was ^m new-bred, yet *unborne*. Yea so certaine it is of all young ones, that belong to Gods *election*, that they are ⁿ regenerate and sanctified ere they goe hence: since that ^o no *unboly* thing can enter into *Heauen*, & nor ^p *flesh* and *bloud* inherite the *kingdome* of God. And if *children* may haue *habituall holinesse* in them, though they be altogether vnable yet to doe ought that is good, yea though they know not so much as what it meanes; why may they not as well haue *habi-*

(verbi) Ap. 14. Verum regnium si dixisset Greg. contradictionis speciem omnem sustinisset. ⁿ Iob. 33. 7. ^o Apoc. 21. 27. Καθάπερ ὁ δὲ εἰς ἀγαθὸν ἀναβλῶναι δὲ. Clem. Alex. prorept. p. 1 Cor. 15. 50. ἡ ἀσάρκατος φύσις οὐ δύναται ἡμεῖς τὴν φύσιν. Ista, Pel. l. 1. ep. 477. Corruptela nomen non nature. Tertull. de resurr.

εἰ ἢ γὰρ ἀμα τὸ
χρὸν ἀποδύ-
χῃ τὴν αἰδῶ. Gy-

Instance 3.

ges apud Herodot.
l. 1. Theano apud
Laert. in Pythag. &
Plut. de aud. & de
coniug. Mulier cum
reſte deponit &
verecundiam. Hieron. adu. Iovin. l. 1.
^h Νόστος σώματος
δὲν ἐμψόσιον
μεγαλειότητος ὅτι
ἐστὶν ἐμψόσιον. E-
pictet. en. bir. c. 13.
Stob. c. 7. Itaq. A-

Instance 4.

ſtor. de anima. l. 1.
c. 4. l. 1. ὁ δὲ λόγος
ὁμοειδὴς οὐσία
τοῦ σώματος, ἐλπίς
αὐτῆς, ὁμοειδὴς
τῇ οὐσίᾳ.

ἡ οὐσία αὐτῆς
τοῦ. 1 Pet. 1. 13.

^k 1 Iob. 3. 9.

1 Luke 1. 25.

^m In utero prius
quam nasceretur
renatus. Greg. mor.

l. 3. c. 4. Quod ta-
men Aug. impossi-
bile cenſet. Neq.

inquit, ante rena-
tus quam natus. Et,

Renasci nemo potest
antequam sit natus.

Aug. ep. 57. & de

inall

* In parvulis nec
scientia est, nec
conscientia: & est
peccatum tamen o-
riginis. Aug. ad.
Iul. l. 5. c. 1.

Vse 1.

† Cant. 2. 15.

* Lupus, catulus
licet, lupus est, & à
venatoribus captus
iure confoditur.
Zuingl. ad Urban.
Reg. & Gualt. a-
polog.

videram nondum
diem; uteriq; non-
dum solueram clusi-
moras; Nox me oc-
cupavit, & nova
luci abstulit. Mors

Vse 2.

me antecessit, ali-
quis intra viscera
maternalium pre-
cois sati tulit: Sed

numquid & peccavit? abstrusum, abditum, Dubiumque an essem, sceleris infandissimi Deum pere-
git. Senec. Theb. * Peccatum cum homine nascitur. Olympius apud Aug. ad. Iul. l. 5. c. 3. * Wisd.
13. 1. Quoniam non negavit peccatum suum & peccator. Menand.

evill naughtinesse in them, albeit they be yet vnable
utterly to doe ought that is evill, or to ^r understand
so much as what it is?

This point then thus proved and cleered, the use
of it is;

1. To acquite God from all imputation and a-
sperion of *crueltie*, or of *iniquitie*, if hee should
haue taken euerie one of vs, as soone as wee came
into the *world*, and throwne vs headlong (as some
wee need not doubt but hee doth) into *hell*. Wee
brought that into the *world* with vs, for which hee
might iustly haue so dealt with vs. Nor is this
discrepant from our owne courses in the like
kinde. * Catch vs (saith he) the foxes, euen the young
cubs too. * Wee destroy the verie breed of *veno-
mous* creatures, when wee can come by them, as
well as those that they come of; wee kill the *young
whelps*, if we light on them, as well as the *old wolfe*
or the *fox*; not in regard of the *hurt* that they
haue done, or are able yet to doe, but in regard of
the *harmefull disposition* that is naturally in them.
And iust may it be with God to doe the like by vs,
in regard of that *evill disposition* that is *bred* and
borne with vs. For who can in equitie denie the
Creator that power ouer the *creature*, that the *crea-
ture* hath ouer its fellow-creature.

2. To shew the reason why it is so difficult a
matter to make a man good. * Man is *evill by na-
ture*; he is *bred* and *borne* such. And *that* (we say)

that

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that is bred in the bone, will not out of the flesh.

Those things that are naturall cannot easily bee altered. You may tie or muffle a wolfe, so that hee cannot prey or bite; or you may beat him so bound, till he bee not able to stirre; but you shall neuer bee able to beat his wolvissh nature out of him. But sinne it is naturall to vs, and cannot therefore bee remoued, but by a supernaturall power. As no man is good, but of bad made good; so no man can but by a diuine power of bad be made good. Sinne cannot be wrought out of vs by any meanes, but those that God himselfe hath sanctified and set apart for that purpose, and by his gracious blessing accompanying the vse of them.

3. To admonish parents of their duties concerning their children; to begin as soone as they can with them, and as they are capable of ought, to vse the good meanes by God himselfe prescribed for the working of this inbred naughtinesse out of them. Be as carefull for your children in regard of their soules, as you are wont to be for their bodies. If ought grow awrie there, you are forward enough to be tampering about them, seeking helpe, and vsing meanes for them, while they are yet young, and their bones gristly and tender, before the ioynts be knit, and the bones growne stiffe, that may make

b. wisd. 12. 10. Οὐδὲν γὰρ φύσει ὀντων ἄλλως ἐδίδετα. Aristot. ethic. l. 2. c. 1. Quæ à natura sunt, aliter se habere non possunt. Idemq. ethic. magn. l. 2. c. 6. Δυσκωτάτα τὰ φύσει καὶ ἐξ ἰδύς ἡσυχάζον· καὶ ὅτι τοῖς θεοῖς ἀπὸ τοῦ θεοῦ ἰδύς ὁπότε ἐκείνη καὶ ἐκείνη, οὐκ ἔστιν ἀπὸ τοῦ θεοῦ καὶ ἐκείνη καὶ ἐκείνη. Hip.

vse 3. p. 1. de leg. med. Custode & cura natura potentior omni. Naturam expellas furca licet usque recurret. Horat. epist. 10. l. 1. To γὰρ ἐμπεδὲς ἔστιν αἰὶν ὁμῶς, καὶ ἐκείνη καὶ ἐκείνη καὶ ἐκείνη καὶ ἐκείνη. Pindar. Olymp. 11. - natura recurret Ad mores fixa & mutari neficia. Horat. satyr.

* Nemo bonus, qui non ex malo bonus. Aug. in Prosp. sent. 135. Ad neminem ante bona mens venit, quam mala: omnes preoccupati sumus. Sen. ep. 71. & 76. * Χῆρος δαίμων ὁ καλὸς ἀγαθός. Pindar. Olymp. 9. Bonus vir sine Deo non est. Sen. ep. 21. Nulla sine Deo mens bona est. Idem ep. 73. * Vt corpora ad quosdam membrorum flexus formari nisi tenera non possunt; sic animos quoque ad pleraque diuiores robur ipsum facit. Quintil. instit. l. 1. c. 1. In cunctis ferere bene citius assuescit omne quod tenerum est. Pelag. ad Demetr. * Cereā stictā. Horat. art. Kaddish γὰρ σφοδρὴς τοῖς ἀπὸ τοῦ θεοῦ ἐκείνη καὶ ἐκείνη καὶ ἐκείνη καὶ ἐκείνη. Pindar. Olymp. 11. * Argilla quidam imitabere debet. Horat. l. 2. ep. 2.

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II

The other *Generall point*, that from the death of children we obserue, is, that

Death is euer at our doores.

P. It lieth in wait for vs not in our fields, or our streets, or our shops, or our beds onely, but in our cradles to, in our swathing-bands, in the childe-bed, in the childe-birth. ¶ None come into life, but by perill of death. Death is neere at hand with vs, ¶ not in our old age, or our decaying time onely, but in our mans estate also, in our riper yeeres, in our youth, in our childe-hood, in our infancie it selfe. How many are carried ¶ from the wombe to the tombe, (as Iob speaketh) from birth immediately to buriall? yea, how many die ¶ in the wombe? how many perish unborne, before euer they come to light, ere they know what life meaneth, or ¶ wee know that they liue. That young goe as well as old, and children die as well as others, we haue as well a visible as a vocall sermon preaching it to vs at this present.

That it is so therefore, it is of it selfe euident, and daily experience is a sufficient proafe of it. The reason why it is so, is no lesse apparent.

For, to passe by that generall reason from the former point, that therefore Children also are subiect to death, because they are not free from sinne;

1. There is no certaine *stint*, *tearme*, or lease of mans life. ¶ Our times are in Gods hands. As for

bus in infidijis est. Bern. de conuers. c. 14. Et sub eodem pueritia fato est. Fuscus Sen. suafor. 2. ¶ Ab utero ad urnam. Iob 10. 19. & 3. 11. - protinus quosdam eduxit Nox occupauit, & noue luci abstulit. Sen. Theb. In ipso saepe lucis exordio mors nascentem sequitur. Hieron. ad Paul. Concord. ¶ Eccles. 6. 3. Psal. 58. 8. Iob 3. 16. - aliquis intra viscera Materna letum precoci fati tulit. Sen. Theb. Ita necessaria crudelitate in utero trucidatur infans, matricida, ni moriturus. Tertull. de anim. ¶ Dubium an effem. Sen. Theb. ¶ Psal. 31. 11.

Point 2.

Generall.

¶ Mors ubique nos expectat. Aug. de spir. & anim. c. 51. Erras, si in navigatione tantum existimes, minimum esse quo a morte vita diducitur. In omni loco aequè tenue interuallum est. Non ubique se mors tam prope ostendit; ubique tam prope est. Sen. ep. 49. Quod enim tempus mortis exemptum est? A quo prope non est, parata omnibus locis, omnibus momentis? Idem ep. 30. Mors ubique praesto est: occurrit undique. Idem nat. quest. 1. 6. p. 20.

¶ Quomodo Sen. ep. 122. Nullum animal sine metu mortis in vitam prodit.

Reason generall.

Reason 1.

¶ Senibus mors inianuis, adolescenti-

our

^bLeuit. 25. 23. De-
us solus proprietari-
us est: homines ad
placitum coloni. St.
Iun. vindic. l. 1. Ad-
uene nascendo, in-
cola viuendo, quia
migrare compellun-
tur moriendo. Aug.
in Leuit. 9. 91.

^cVita data est u-
tenda, data est—
Mutua, nec certo
persoluent die. Pe-
do ad Liu.

^d2 Cor. 5. 1.

^eProv. 10. 27.

שִׁמְתָּ אֶרֶץ
בְּרִי יְהוָה

Reason 2.

^hVita enim lucis
usura dicitur, Iob
3. 20. Mors nulli
similis perhibetur.
Nobis cum semel
occidit breuis lux,
Nox est perpetua
una dormienda. Ca-
tul. epigr. 5.

ⁱEsai. 40. 6.

^j1 Pet. 1. 24.

^kEsai. 40. 7, 8.

Psal. 103. 15, 16.

Iob 14. 2.

our ^blands, so for our ^cliues we are but Gods tenants
at will. And he may turne our ^dsoules out of these
^dinud-walled cotages of our bodies, when hee will.

^eThe ^fbreath of man (saith Salomon) is as ^ga can-
dle of Gods lighting. And as wee doe with our
lights, so doth God with our liues: we light candles,
and put them out againe as we list: some wee doe
out as soone as they beginne but to burne; some
we let alone, till the wax or tallow be halfe wasted;
some till weeke and wax all be spent. So doth God
with vs; he setteth our ^hlife vp as a light, and when
he seeth good, hee doth it out againe, with some
sooner, with some later, but with each one when
himselſe will.

2. The bonds that tie soule and bodie together,
are no stronger, if not rather more tender, in chil-
dren, than in others of riper yeeres. ⁱAll flesh is as
grasse. But children are as flowers, or blossomes, more
tender vsually than any other part of the plant.
The ^kflower sooner fadeth, than the herbe it selfe
doth: the ^lblosſome is sooner blasted and blowne
away, than the fruit that followeth it, is wont to
be, when it is once knit. Yea, to hold to our for-
mer resemblance; a candle is sooner and more ea-
sily blowne out againe, when it is but new-lighted,
than when it hath burnt awhile. And with lesse
difficultie is this light of life pult out in those,
whom it is but newly, and scarce thorowly yet,
kindled in.

The Vse whereof may be,

Vse. 1.

1. To discouer their folly, that presume of long
life, in regard of health and youth. They are but
young

young yet, and therefore they may liue long and see many a good day. And they are *healthie* and *strong*, and may therefore hold out as well as others, as long as any. Yea, but there is none of those that thus say or thinke, so *young*, but they haue scene many *younger* goe; none so *strong*, but that they may haue scene as *strong*, if not *stronger*, goe than themselues. ^m Mans life is as a day. And as we see that *daies* are not all of one length; there are *Summer*, and there are *Winter dayes*; some *longer*, some *shorter*; some of more, some of fewer houres: So is there no lesse varietie in the *length* and *size* of mens *lines*, according to that time that God hath pleased to allot each. But herein againe there is great difference betweene this *naturall day* and the *day* of mans *life*; that ⁿ the *naturall day*, be it neuer so *short*, it hath a *morning*, a *noone*, an *after-noone* and an *euening*; whereas the *day* of our *life* may haue a *morning*, and no *noone*, or a *noone* and no *after-noone*. ^o The *Sunne* (as the Prophet speaketh in another sense) may *set* with vs *at noone day*. We may be suddenly snatcht away ^p in the *flower* of our youth, in the *prime* of our age, in the *height* of our *health*, in the *chiefe* of our *strength*. Yea, the ^q *Sunne* may *set* with vs, so soone as it is vp; it may but peere out, and twinkle awhile with a *twy-light*, and in the *twinkling* of an *eye* instantly goe downe againe. It is a vaine thing therefore, for any in regard of *youth*, to presume of *long life*, when as *length* of *life* no way dependeth vpon *youth*, and wee see *young* goe as well, yea as oft as *old* doe.

^m Psal. 90. 4, 5, 6.
Vno die totam hominis vitam con-
clust. Philip. in
Iob 1. Instar totius
vite dies est. Sen.
Epist. 61. Vide Cic.
Tuscul. l. 1. cum E-
phemero bestiola
hominem commit-
tentem.

ⁿ Nihil interest in-
ter diem & seculū.
Sen. ep. 100. Nihil
enim habet longissi-
mi temporis spatium,
quod non in vno
die inuenis, lucem
& noctē, & alter-
nas mundi vices:
plura, non alia facit
ista nox, aliam con-
trahtior, aliam pro-
ductior. Idem ep.
12.

^o Amos 8. 9.

^p Iob 15. 33. &

21. 23.

^q Psal. 129. 6.

Solstitialis velut
herba solis, Ostem-
tatur raptusque se-
mul. Auson. profess.
Alludit ad illud
Plant. Pseud. 1. 1.
Quasi solstitialis
herba paulisper sui;
Repente exortus
sum; repentino oc-
cidi. Et ad illud
Virg. Æn. 6. O-
stendent terræ hunc
tantum fata, nec
ultra Esse sument.

Vse 2.

^a Mors te ubique
expectat: & tu
igitur, si sapias, eam
ubique expectabis.
Aug. de spir. &
anim. c. 51. Bern.
medit. c. 3. & Ocul.
moral. c. 7. Incertū
est, quo te loco mors
expectet: Itaq; tu
illam omni loco ex-
pecta. Sen. ep. 26.

^b Job 14. 14.

^c Eccles. 12. 1.

^d Mors tam iuveni-
ante oculos debet
esse quam seni. Non
enim citamur ex
censu. Sen. ep. 12.
Eata seriem non
seruant. Ibid. 62.

^e Matth. 24. 31, 33.
Luk. 21. 30, 31.

^f 2 Thess. 2. 3.

^g Rom. 11. 25, 26,
31.

^h Luk. 2. 26.

ⁱ Matth. 16. 28.

^k Mixta senum ac
iuuenum densantur
funera, nullum se-
naciput Proserpina
fugit. Hor. carm. 1.
28.

2. Is it so that death is ever at our doores? Then it standeth vs in hand to liue ever in expectation of it. ^a Doth death (saith one) lie euerie where in wait for thee? then thou also, if thou beest wise, wilt be prepared alwaies for it. Say thou as blessed Iob saith, and doe as he (no doubt) also did; ^b All the daies (saith he) of mine appointed time here, I will wait till my change come, that is, till the time come of my decease and departure hence. Nor let the young man thinke that this lesson is for old men onely. No: ^c Remember thy Maker (saith Salomon) in the daies of thy youth. ^d It standeth young men vpon as well as old, to prepare for death, because youth as well as old age is subiect to death. And though there may be affirmatiue, yet there are no negative signes of it. Of doomes-day there are both; of thy deaths day but the one onely. Of the generall day of doome, there are signes both affirmatiue, such ^e as shew that it approacheth and draweth neere; and negative, such as shew that it shall not be as yet, because they must goe before it, and it shall not come therfore, before they be fulfilled, as ^f was the reuelation of the man of sinne, and is yet ^g the Conuer- sion of the Jewish Nation. But of the particular day of any mans death, howsoeuer there may be signes affirmatiue, such as shew the neerenesse of it, as old age, decay of nature, some diseases, and the like; yet there is no negative signes of it ordinarily, (howso- euer ^h Simeon and ⁱ some others haue had some extraordinarily giuen them) such as may shew that as yet it shall not be. A man cannot say, I am young, and therefore I shall not die yet; for ^k he may be

be taken away in his youth. A man cannot say, *I am strong, and therefore I shall not die yet*: for with the sudden stroake of an apoplexie may hee be stricke downe^d in his chiefe strength. A man cannot say, *I am healthie, and therefore I shall not die yet*: For^e there needs no long sicknesse, yea no sicknesse at all, to deliuer a man vp to death. As a man may die well before he be old, so may hee well die also, and yet neuer be sicke. Since that death therefore lieth in wait for vs, as well in youth as in age, it be-
houeth young as well as old to be prepared for it.

^d Job 21. 33.

^e Nunquid ut bo-
mo concidas res
magni molimenti
est? &c. Sen. ad
Marc. c. 11. Nihil
tam exiguum est,
quod nō in perniciē
generis humani sa-
tis valeat. Idem qu.
nat. l. 6. c. 2.

Vse 3.

3. Are young children also subiect to death? Let those whom God hath blessed with children then, hence bee admonished, to apply themselues be-
times to worke good things into them; since that they know not how soone they may bee taken away from them. That if it shall please God to call for their children, while they are but young yet, away from them, they may with the more comfort part with them, when they may bee able to say of them, as it is said^f of the childe spoken of in my
Text, *As young as they were, yet there were good things in them; some seeds and sparks of grace began to appeare in them*. Wee are wont to be troubled, when God taketh them away from vs, if we haue not beene so carefull as wee thinke wee should haue beene, in something concerning the health of their bodies. But we haue more cause to be troubled, when our hearts shall tell vs, that wee haue beene negligent and retchlesse about them, in such things as concerned the state and welfare of their soules.

^f Vers. 13.

4. Are our children thus subiect to death, and we know

Vse 4.

1. 62. 10.

1 Cor. 7. 29. No-
stros sic habere, sic
amare debemus,
tanquam nihil no-
bis de perpetuitate,
in d. nihil de dimit-
tente i. forum pro-
missum sit. Sen. ad
Marc. c. 10.

1 Tit. 2. 4. Philo-
stous 22.

1 Oausiasen &
tois a. 10. 10. 10.
tois a. 10. 10. 10.
Philostroph. Plut. de
amor. prol.

1 1 Cor. 1. 28.

1 1 Cor. 1. 28.

30.
1 Tullius, quia tuus
erat: gratias ago,
quod dedisti; non
obmurmuro, quoni-
am abstulisti. Bern.
de temp. 110.

1 Iosh. 24. 3, 4.
Psal. 127. 3.

Abstulisti; sed dedit.
Sen. ep. 63. Non
marcius, quod ta-
lem amisimus; sed
gratias agimus,
quod habuimus. Hi-
eron. epitaph. Paul.

1 Gen. 22. 1.

1 Anytus.

1 Plut. in Al-
cib. & in Erotic.
& Athen. dipnosop.
lib. 12.

1 1 Cor. 1. 28.

know not how soone they may bee taken away
from vs? Then as the Apostle speaketh in the like
case, *Let those that haue children be as if they had
them not.* Not that Parents should not loue and af-
fect their children: they are ^h commanded so to
doe: and they are worse, I say not, than heathen,
but than ¹ bruit beasts, that doe otherwise: and it
is well made a note therefore of men ^h given up to
a reprobate minde, and cast behinde euen the gouern-
ment of nature, as well as the guidance of grace, to
be ¹ deuoid of naturall affection. But that they should
not so fet and fasten their affections vpon them,
that they should be vnwilling^m to part from them,
when God shall please to call for them, ^a from
whom formerly they receiued them, and who
hath therefore best right and title to them. So
therefore must thou labour to haue thy children, and
endeuour to stand so affected in regard of them,
that if God should call for thine *Isaak*, thy darling
from thee, (*Take thine onely sonne*, saith he, *Isaak*,
thy Sonne that thou louest:) thou maist be willing
to offer him to God with thine owne hands. If he
call for one of many, as ^p he of *Athen*, when *Alci-
biades* a young gallant came reuelling into his
house, as hee sate with some strangers at supper,
and tooke away the one halfe of his plate; and his
guests stormed and tooke on at it; ^a he told them,
he had dealt kindly that hee left them the other halfe,
that ^a he tooke not all, when all was his; so repine not
thou, for that that is gone, but be thankfull to God,
for those that be left; he that taketh one, might as
well, if he would, haue rooke all, and it is his mercie
if

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if he leaue thee any. Yea, labour to bee like *Iob*, to be affected as he was. When God tooke not one of them, but ^a all his children at once from him, *The Lord* (saith he) *hath giuen; and the Lord hath taken: Now blest bee his name.* Hee parteth with them as one would doe with a *nurse childe*, that the parents of it had sent for home againe. And indeed (to speake as the truth is) wee are but as *foster fathers* and *nursing mothers* to those children that God blesteth vs here with; their true ^a *Father* indeed is aboue in Heauen. So therefore should we esteeme of them, as of children by God put to *nurse* to vs; whom therefore, when he shall see good to call for them home from vs, we should be as willing to returne to him, as wee would a *nurse childe*, though we loued it as our owne, to the parents of it, when they should send for it; the rather, knowing that they shall be, and doe better with him, than they haue done, or can doe with vs.

And thus much for the two generall points that from hence we obserue:

Wee passe now to the *speciall*: which shall bee these two; that

The good goe oft before the bad, and that,

The good die oft-times for the bad.

For the former, howsoeuer we might hence observe, that

The good goe as well as the bad.

Yet passing by that for the present, as hauing handled it on the like occasion^a elsewhere, the point that I purpose now to insist on shall be this, that

Percussus subita orbitate filiorum, ut quos sigillatim susceperat, simul perderet; tanquam eorum numerositas, non unde saluaretur, existerit, sed unde calamitas augeretur.
Hugo V. de patient. c. 11.

^a *Iob 1. 21.*

^a *Matth. 23. 9.*

Μη αὐτοὶ ἡγνοῦσιν ὅτι τὴν ἀποστολὴν ἡμεῖς τοῦτο ποιοῦμεν, ὡς καὶ οἱ ἀποστόλοι, καὶ οἱ μαθηταὶ τοῦ κυρίου. Clem. Strom. lib. 3.

Points

Speciall.

Point 1.

Speciall.

^a See, *Abraham's Decease on Genes. 25. 8.*

in .s

D

The

Point 2.
Speciall.

^a Esai. 57. 1.

^c Psal. 12. 1.

^d Job. 5. 19.

^e Psal. 12. 8.

Reasons 2.

^f 1 Pet. 4. 17.

^g Jer. 25. 17, 18, 29.

^h 1 Cor. 11. 30.

ⁱ John 15. 2.

Reason 1.

Planta ferax sal-
tem patiturque pe-
titque frequentem,
Cultoris causa sepe
recisa manu. Dum
rigido rubus infu-
lix intassa mucrone
Permanet, hibernis
esta futura focis.
Non parcitur im-
pijs, tanquam sar-
mentis praecisis ad
combustionem: non
parcitur infidis, ad
prosciendam pur-
gationem. Aug. ad
Faust. l. 2. c. 21.
^k Dan. 11. 35.
^l Zach. 9. 1.

The good goe oft before the bad;
That they die not onely as well as they, but they
die oft euen before them. So the Prophet telleth vs,
that ^b The righteous perish, and good men are taken a-
way: when the wicked meanwhile are left be-
hinde still. And the Psalmist complaineth, that the
godly were taken away so fast, that there was scarce
one good man left. ^c Helpe Lord, (saith he) for there
is not a godly man left, the faithfull are failed from a-
mong the children of men. But there is ^d a world of
wicked ones left still. ^e The wicked (saith he) walke
on euery side. Here we see (to goe no further) Je-
roboams good sonne taken away, when his ungodly fa-
ther, and his wicked brethren, with the rest of that
prophane and irreligious family still remaine.

Now this God thus disposeth,
Sometime in iudgement, and
Sometime in mercie.

1. In iudgement sometime. For ^f Iudgement be-
ginneeth at Gods house. ^g The cup of Gods wrath is
sent first to Ierusalem: she beginneeth to the rest of
it. ^h The mortalitie at Corinth seized vpon the Be-
leeuers there for their abuse of the Sacrament; smit
some of them, and swept away other some of them,
when many an Infidell escaped, and went scot-free
the whiles. ⁱ The fruit tree is oft pared, and pruned,
and trimmed: while the brier standeth by it unstir-
red and vntoucht, till it come at length to be felled
at once for the fire. The stormie shower and raine
lighteth first on the high hills, and ^k hauing washed
them, then runneth downe to the vale, and there
^l settleth with all the filth in the bottome.

2. In

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2. In *mercie*, (though in that *iudgement* also there be *mercie*; yea, it is not ^a *mixt* onely with *mercie*, but euen the verie *iudgement* it selfe also is a *mercie*, because ^a it preuenteth a greater *mischiefe*; but this in meere *mercie* without admixtion of *wrath*;) when (as the Prophet saith) ⁷ *they are taken away from the euill to come*. So was it foretold *Iofias* that he should be taken away, ^a that hee might not see the euill that should befall that *place* and *his people*. And so of this childe, that ^a hee should *die* before-hand, that he might not see and suffer in those fearfull *iudgements* that should betide his *Fathers house* and *stocke* after his *decease*. God doth in this kinde, as wee would our selues in the like case, had wee *children* either at *nurse* or at *schoole* in some place, where some *trouble* were like shortly to bee; and so dangerous being and abiding there for them: For example, had any of you had a *childe* at *Breda*, abiding there to learne the language, or for some other such end, and should haue heard that *Spinola* had an intent and purpose to come and sit downe with all his forces, as he did also, before it; what course wouldest thou haue taken in this case; but in all haste to send away for thy *sonne*, and to cause him to come home to thee, where he might be in better safetie? ^a In like manner doth God with his that hee hath at *nurse* or at *schoole* here, when *trouble* and *danger* is toward those places where they make their abode, he calleth for them away, he taketh them home to himselfe, where they are sure to be *safe*, farre from *touch* or *view* of euill.

Yea but, how doth God (may some say) then

D 2

make

Reason 2.

^a Habb. 2.3.

^a 1 Cor. 11.32.

⁷ Esai. 57.1.

^a 2 King. 22.20.

^a Vers. 12-16.

^a Τῆς δόξης, ἡ δὲ
θεὸς πατρὶκῶς
σεβείδης, καὶ καθ-
μῦθ· τὴν ἀνδρῶ-
πειον χάριν, σε-
ορώμεν· τὴν μάλ-
λον τὰ συμβῆσιν,
σεβείδης πινῶς
ἐκ τῆς λαοδότης;
Plut. ad Apollon.

Question.

^a Exod. 20. 12.

Dent. 5. 16.

Ephes. 6. 2.

^b Itaque mandatum hoc ἐστὶν τὸ πρῶτον καὶ τὸ μέγιστον καὶ τὸ ἀγαθόν appellat Philo de decalog. & tabule cam priori addit dicat.

^c Matth. 16. 4.

Answer 1.

^a Psal. 128. 5, 6.

^c 1 Sam. 2. 32.

^f Zech. 14. 21.

^g Psal. 74. 4.

^h Sic diu viuere, est diu torqueri. Aug. de temp. 1. 13.

ⁱ Οὐ βίον, ἀλλὰ δαίμονα μακρότερον. Plato apud Plut. de prouid.

^k Hinc illud, Exigua pars est vite, quam nos viuimus. Caterum omne spatium non vita sed tempus est. Sen. de

Answer 2.

brev. vit. c. 2. Potest fieri, imò sepe fit, ut qui diu vixerit, parum vixerit. Idem ep. 49. In longissima vita minimum est quod vitur. Idem ep. 98.

Quem seuatem pe-

stas a portu excepit, huc & illuc tulit, ne viribus ventorum ex diuerso furentium per eadem spatia in orbem egi, non ille multum nauigauit, sed multum iactatus est. Idem de brev. vit. c. 8. Non ille diu vixit, sed diu fuit. Ibid. Ita de discordi coniugio Themist. de anima. Συνοικον σιν, & συμ- Ciod σιν. Σεαχὺς ἀπολείτε. ὁ οὐ μόνοντος χερσὶν. Stob. c. 64. Gen. 27. 46. Job. 7. 15.

^m Chrysost. alicubi. sed locus iam non succurrit.

make good ^a his promise of long life, made to good and obedient children? such as wee need not doubt but that this son of Ieroboams was; for where there is goodnesse to God, there cannot but be a care of all good dutie and due respect to those that are as ^b in Gods roome, and whom ^c God hath enioyned honour to be giuen vnto.

To this I answer;

1. That long life is there promised so farre forth as it may bee a benefit and a blessing. Now howsoeuer it may be a blessing to liue long, to ^d see Ierusalem in prosperitie, and peace vpon Israel: yet to liue long, ^e to see the enemy in the gates of our people, to see ^f the Canaanite in Gods house, & Gods aduersaries roaring in the middest of his Sanctuarie, and their ensignes in way of triumph set up in his Temple: so to liue long, I say, might be no benefit at all, might bee a curse rather than a blessing: becaule ^h so to liue long, were but to liue long in miserie; so to liue long, were rather ⁱ to bee long a dying, than to liue long: For how can a man bee said truely ^k to liue then, when he hath ^l no comfort of his life?

2. God in such cases maketh his word good, in that instead of a lesse good, he giueth a better, a greater. To vse Chrysostomes comparison: ^m Thou comest to a Gold-smith or a Jeweller, that hath among other stones on his stall, a forrie Achate, and a rich Adamant; thou cheapenest and bargainest with

him

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him for the *Acbate*, and in stead of the *Acbate* hee delivereth thee the *Adamans*; wouldest thou say, he did thee wrong? Or suppose thou comdest to a great landed man, and dealest with him for some terme of yeeres in a *farme*; and when the *deeds* come to be drawne, he maketh ouer to thee the *fee-simple* of a *manour*. Euen so dealeth the Lord here.

^a *The King* (saith he) *asked life of thee, and thou gauest him long life, euen for euer and euer*. Hee promiseth long life, and for that *lease of life* of some few yeeres continuance, he bestoweth a *perpetuitie*; in stead of a *miserable long life* here, hee giueth a *blessed and incorruptible eternall life* elsewhere. Hee maketh them payment (saith ^o *Chrysostome*) in stead of ^p *blacke moneyes* in a strange Countrey, in ^a *good gold* at home in their owne.

^a Psal. 21. 4.

^o Chrysost. in Rom. hom. 7.

^p *μολιστον.*
^a *χρυσον δοκιμον.*

Now the consideration hereof may

1. Teach and admonish vs, to *suspend* our *con-
sures* in regard of those that are taken away from vs: and not to *justifie* our selues in regard of those that we *suruiue* in times of *mortalitie*, or that *perish* at any time when wee escape. They may goe for the *better*, and we be *reserued* for *worse* matters, to see and suffer more *miserie* which they are taken away from. ^f *These shall be my iewels* (saith God by *Malachy*) *in the day that I doe this*. God doth, as men in the like cases. If their *houses* be on *fire*, or in danger of *fieryng*, their *iowels* and their *treasure* is that that they haue most care of, and that in the first place therefore they will endeavour to remoue: so doth God with his, that are his *iowels* and his *treasure*, (for so^e he termeth them, and so he esteemeth

Vse 1.

^o Malac. 3. 17. *id quod in thesauris preciorum comprehensum habetur.*

^f Exod. 19. 1. *Deut. 7. 6. & 14. 1. & 26. 18.*

D 3

them)

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them) when the *fire* of his *wrath* is seized, or ready to feize on the places they abide in, hee snatcheth them thence, and remoueth them to places of better securitie. And what place more secure than *Heauen*, his owne *house*? Or where can they be *safer* than with *himselfe*?

Vse 2.

2. It may *comfort* parents, in regard of their *children* that God taketh away from them, especially hauing seene *signes* of *grace* and *goodnesse* in them, such as their tender *age* and few *yeeres* may afford: that it is no argument of Gods *hatred*, no nor of his *anger* alwayes, to be soone taken away. * *They goe soonest oft, whom he best loveth.* Those *children* that their *parents* most affect, though they put out from them vpon necessarie occasions, yet they desire as soone as may bee to haue home to them againe; especially if they be not like to doe so well where they are, or if some *sicknesse* and *mortalitie* begin to reigne in those parts. Nor may they doubt, being *good children*, but that the *change* shall be with them for the *better*: hee that hath ^b promised them *long life*, will make his *word* good to them with *advantage*. They shall haue ^c *true life* indeed for that, which in comparison of it, is ^d not worthy the name of *life*; and for this *transitorie* and *temporall*, that *euermlasting* and *eternall*. Besides that, they know not what a *mercie* it may bee to them, that they are so soone *taken*, and what *miserie* they might haue *liued* either to *see* or to *suffer*. That which, as the times are, considering how the *adversarie* getteth ground daily on Gods *inheritance*; and how the *scourge* hath runne over a great part

^a Ου φιλεῖ θεός,
ἀποδύσκει νέος.
Menand. Plut. ad
Apollon. Οὐ μὲν
οὐ οἱ θεοφιλεῖς.
Dian. Prusorai. 28.
ὅς θεοφιλὸν πε-
ρὶ αἰὶν τελευτῇ. 1.
bid. 29. Dij cele-
stes quibusdam pijs-
simis moriem, tan-
quam summū pre-
mium persoluerunt.
Iulian. apud Am-
mian. l. 25.
^b Exod. 20. 12.
^c Ἐκλήν γὰρ ὁ ὄντως
ζωή, ἀπὸ μαζυρε-
την διαίτην, ἀμύνη
περὶ αἰὶν ἐχούσα.
Chrys. in Psal. 114.
^d ὁ βίος ἀλ-
δώς, ὁ βίος, ἀλλὰ
ἐυμφορεῖ. Euriop.
Blas. ὁ βίος ὄντως
ἐχέει, μὴ ὁ ἐφ'
αὐτῷ. Idem apud
Plut. ad Apollon.
Qualis est enim vi-
ta hec infelix, mi-
sera, qua semper ad
non esse tendit.
Chrysost. in Psalm.
143. 2.

of

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of Gods portion; and that we know not how soone it may passe ouer vnto vs to; may serue much to mitigate the griefe that parents are naturally affected with for the losse of their little ones; since that they know not ^e what evils their children are taken away from, or what they themselves may line to see, which would be farre ^f heauier vnto them for such hanging vpon them, than they would be for themselves otherwise. Howsoeuer, they may assure themselves, that their children gone to God, are ^e safer and better with him, than they either were, or euer could haue beene with themselves here.

And thus much for the former speciall point, to wit, that

The good goes before the bad.

We pass now to the latter of them, which (as before you heard) is, that

The good go oft times for the bad.

And (if you please) yet a little more generally one way, though more specially another; that

The Child suffers oft for the Fathers offence.

Let them be, whether you will, either *two distinct points*, or *two severall branches* of one and the same *point*: since that both of them alike arise from my *Text*, and there is in it a pregnant *example* of either.

For the former of them, that

omnibus finis, multis tamen diuini, quibusdam votum, de nullis melius merita, quam de his, ad quos venit antequam innoceretur. Seyer. ad Mayo, c. 26. Cogita quantum boni opportuna mori babeat, quam multis diutius vixisse nocuerit. Ibid. ⁴ Matth. 24. 19. ⁵ In meliorem emittitur vitam, tranquillius tamenque inter diuina transternit. Sen. ep. 71.

• Ερροήθητι τὸ δα-
 ρατον ἐκ ὀλίγων
 ἀπὸ πολλῶν μα-
 γάλων καὶ ἀγαθῶν
 παρῶν, ὡς εἰ ἐπε-
 σίουσα, πάντως αὖ
 ἐπιερίσθην. Α-
 δάλευ ἔν ὄντ'
 πρότερον συμφε-
 ρόντως ἀπεπόσει-
 το τὸ βίον ἐκλι-
 πων, καὶ μαζόνων
 διπολυθείς κακῶν,
 ὡς, καὶ ἐν φέρειν
 ὑπὸ βαρύνει τίνι
 τιλάττω. Plut.
 ad Apoll. Oigna-
 tos malorum suorum,
 quibus non moris ut
 optimam inuentum
 naturam laudatur?
 que sine felicita-
 tem includit, sine
 calamitatem revel-

Point 2

Speciall:

Branch 1.

lit, sine satietate
aut lassitudine ce-

Branch 2.

nis terminat, siue
innocile est, dum
meliora sperantur,
in flore ducit, siue
pueritiam ante du-
tiores casus reuocat,

Point 3.

Special.

The

The good goe for the bad.

Wee have a precedent of it in that good King *Iosias*, who was cut off and his life shortned for the sins of his people, and the remainder of *Manasses* his sinnes rise still among them: as also in this good Child taken away for the sinnes of *Jeroboam*.

Now the reason why the godly goe thus for the wicked, is

Reason 1.

• Gen. 19. 12, 13,

15, 16, 29.

2 Pet. 2. 6, 7, 9.

4 Gen. 6. 13. &

7. 1, 4.

• 1 King. 14. 11.

& 15. 29, 30.

1. That they may not *perish with* and among them, when some heauie *iudgement* is comming in vpon them. As God sent his *Angels* to fetch *Lot* and his out of *Sodome*, when *Sodome* was to be destroyed with fire and *brimstone* from Heauen, that they might not be burnt vp with the inhabitants of it: He caused *Noa* to goe into the *Arke*, as it were out of the world, when hee was determined to drowne the world with a generall deluge, that hee might not with the rest miscarry: So tooke hee here *Jeroboams sonne* out of the way, that hee might not be either eaten with dogs, or deuoured with the fowles, as the residue of that impious house and race were.

Reason 2.

1 Psal. 106. 23.

5 Psal. 106. 29, 30.

2. That they may not *preserue* those from perishing, whom God is determined to destroy. It is said of *Moses*, that he stood in the gap, to keepe out Gods wrath, from breaking in vpon his people, when God was minded to destroy them. And of *Phineaz*, that when the plague had made a breach in vpon them, he was a meanes to stay it from further proceeding. God therefore when hee is resalued to proceed in *iudgement* against a people, hee taketh those away from them, that may *intercede* for them, that by their

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their ^h presence or ^l prayers, may stay his hand, as Moses, (* Let me alone, saith God to him, that I may destroy this people) and as Lot, (^l I can doe nothing, saith hee, as long as thou art here) that may turne away the storme, as he did ^m from Zoar, that had else as well as ⁿ Sodome, Gomorrha, ^o Adamab, & Zebolim beene destroyed; that may stand in the gap, when it is breaking in, or make the breach vp againe, when it is broken in, and preserve from perishing either in whole or in part. God, hee doth, as men are wont to doe with those they desire to destroy. Hee that would set vpon a strong man, (saith our Saviour) will ^p first, if he can, disarme him. They that would conquer a countrey, if they can seize vpon their munition, will not faile to make themselves first masters of that; for they know then, they shall haue no power to resist. Now the godly, they are the munition, the strength of a state; ^q the chariots and horse of Israel; saith ^r Elixauus of Elias, and King ^s Idas of Elixauus. These therefore God taketh away, and so disarmeth a state, when he is bent to destroy it, that so his wrath may finde no resistance. And there bee but any one good in Jeroboams house, goe he must: Gods sentence against it cannot be executed, till he be taken out of it.

The Vse whereof may be,

I. To informe vs, what we may iustly feare and expect, when God picketh out the good, and taketh many of them away. It is a signe some fearefull euill is towards, where he so doth. It is a presage of warre towards, either with or in a countrey, when men on all hands, such especially as are acquainted

E

ted

^h Gen. 18. 31. 32.
^l Jer. 5. 1. Ezek. 14.
 14, 16, 20.
^l Jer. 7. 16. & 11.
 14. & 15. 1.
^k Exod. 32. 10.
 Multum Moysi per-
 mittit creator om-
 nium; & ferendi
 licentiam quauit a
 Moise qui Moysen
 fecit. Bern. de temp.
 83. Sine me, ait, ut
 ille non finiret. Ter-
 tull. ad Marc. l. 2.
^l Gen. 19. 21.
^m Gen. 19. 20, 21.
ⁿ Gen. 19. 24.
 Amos 4. 11.
^o Deut. 29. 23.
 Hosh. 11. 8.
^p Matth. 12. 29.
 Luke 11. 22.
^q i. vis & robur
 Israelis. Iun. in not.
^r 2 King. 2. 12.
^s 2 King. 13. 14.

Vse I.

red with *state-affaires*, seeke to get home with all expedition, whatsoeuer goods or wares they haue in those parts, and much more their friends and children, if they haue any resiant there. And it is a forewarning of little good towards a place, where God doth the like with those that be his deere ones, his darlings.

^a *Semen sanctum
statumen terre. E-
sai. 6. 13.*

^b *Iob 22. 30.*

^c *Ita Vers. Genu.
post David. Kimchi.*

^d *Ita Vers. Regia
post Leon. Iud.*

^e *Ita post R. Solo-
mon. & Menaib.
Elias in Tbisb.
Mercer. & Iun.*

^f *Ezech. 14. 14, 16.*

^g *Vise Iun. & Pi-
scat. vers. & annot.*

^h *1 Chron. 26. 16,
18.*

ⁱ *King. 10. 5.*

^j *2 Chron. 9. 11.*

^k *Iudg. 16. 26, 29,
30.*

Besides that ^a*The holy seed* (saith *Esay*) *upholdeth the land*. And, ^b*The innocent* (saith *Eliphaz*) *preserveth the land*: (as ^c some reade it:) or (as ^d others) *The land of the innocent shall bee deliver*: (that is, *God will saue it for his sake* :) or (as others againe, whom I should chuse to goe with, no lesse agreeably to our purpose :) ^e*He shall saue him, that is not guiltlesse himselfe; and euen such shall be deliuered for the puritie of thy hands*: that is, some one good man, such as ^f*Iob* was, may be a meanes to saue and deliuer a whole citie of men, otherwise guilty and readie for their sin to be destroyed. But to returne againe to that of *Esay*: there seemes ^gan allusion in it to ^ha banke or a *causey* mentioned in the storie, that went from the Kings house to the Temple, & was borne vp with trees planted on either side of it. Which trees (saith the Prophe) as they kept vp the *causey*, so the holy and godly in a land support and hold vp the state. And as those trees, if they were remoued, the banke or *causey* would soone come downe: so that holy seed, if it be once taken away, that whole land or state is likely to come shortly after to ruine. As it was a signe therefore, that *Sampson* meant to bring downe the house vpon the heads of the *Philistines*, when ⁱhe pulled downe the pillars that bare vp the roofe

roose of it. So it is a shrewd signe, that God is about to ruine a state, when he plucketh away those that are the *shores* and the *props* of it. As it is an argument of destruction towards, when ^k he taketh away the mightie, the man of warre, the Iudge and the Prophet, the prudent and the ancient, the Captaine or Commander, the honourable and the Counsellor, the cunning Artificer, and the eloquent Orator: So it is no lesse, (if not much more) an argument of the like, ^l when he taketh away the good and godly, the righteous and religious. Since the one are the temporall, the other the spirituall staies of a state: the one support it against the power and policie of man, the other protect it against the wrath and iudgements of God.

2. This considered, may teach vs, what cause we haue to pray earnestly for the life and continuance of good and godly men among vs: and how iust cause of grieve and sorrow is giuen vs, when it seemeth good to God to take any such from vs. There goeth a prop or shore of our state away, when any such goeth. How would we be grieued, if we should haue newes brought of some one of the Kings ships lost or cast away at sea? and that not without cause: for our shipping is the strength of our state; they are (as we terme them) our ^m wooden wals. And no lesse cause haue we to mourne, when we lose a good man; (such an one especially as is in eminent place with vs,) since that such are indeed, (as he said sometime of his warlike ⁿ citi-

^k Esai. 2. 2. 3. Μα-
λιστα δὲ πῶς ὁπ-
πότε αἱ ἀποκατα-
σκευαί τοις ὁπλο-
ποιεῖν τὸν ἡγε-
μῶνα ὁ δὲ δαίμων.
Pausan. in Lacum.
^l Ὅτι μὲν οὖν
κακῶς ὁρᾷται
πολλοί, ὅτι οὐκ ἔστι
ἀνδρῶν ἀγαθῶν ἐν
ταύτῃ τῇ πόλει
ὁ θεός. Plaut. a-
pud Strigel. in 2
Reg. 23.

Vse 2.

^m Εὐλινον τῆ-
τος. Oraculum A-
themienſibus datum;
quod ita interpre-
tatum est Themisto-
cles. Herodot. l. 7.
Plut. in Themist.
Alian. l. 12. c. 43.
Galen. exhort. ad
art. Clem. Strom.
l. 5. Euseb. præpar.
l. 5. c. 24. Suid.
ⁿ Lycurgus inter-
rogatus cur muris
urbem non cinxis-
set, in ἰσὺ πάλιν
ἀπεκρίθη, ὅτι
ἀνδρῶν καὶ πόλε-
ως ἐκφάνωται.
Plut. apophth. Vi-
de eund. Sympos. l. 2.
c. 5. & Epictet. a-
pud Stob. c. 5. Sed

& Agesilaus querenti διὰ τὴν ἀπειρίαν ὁ Σπάρτην, ciues armatos ostendens, ταῦτα τὰ τίχη.
quod & idem de iuuenibus Spartanis Antalcidas: adiecitque, Οὐδὲν ἂν ἴδοις καὶ εὐλοῖς τετυ-
χέναι τὰς πόλεις, ὅτι ὁ θεὸς ἐροικωμένων ἀρεταῖς. Plut. ibid. Vide Plaut. Pers. 4. 4.

Points 4.
speciall.

° Exod. 4. 22, 23.

° 13. 29.

P 2 Sam. 12. 14.

° 1 King. 13. 33.

° 14. 1, 17.

° Exod. 20. 5.

Deut. 5. 9.

° Exod. 34. 7.

Num. 14. 18.

Ier. 32. 18.

τὰ τῶν τεκόντων
σφάλματ' εἰς τοὺς
ἐγγόνους ὑπέπε-
σιν. Eurip. apud
Plut. de promid.

° Gen. 9. 22, 24, 25.

° Josh. 7. 1, 24, 25.

° 2 King. 5. 27.

° Liberi in l. v. pa-
rentum suorum bo-
na numerantur.

Alibuf. discalog.

l. 1. c. 30. Sunt res

parentum, & in eis

etiam parentes pu-
niuntur. Tho. sum.

p. 22. 26. q. 108.

a. 4. ad 3.

° Τὸ εἶδος τῶν πατρῶν

τῶν ὑπομονικῶν

πυρρῶν ἐταξέω

Reason 1.

ἀπὸ τῆς τοῦ σώμα-

ματιότητος, μασι-

γῶντος ἢ ἀποδύ-

σιν, ὡς τὰ ἰμα-

τια. ὡς ἀπὸ τῆς

καρῆς τοῦ σώματος.

Διὸ, ὡς πλεονεχῶς ἀποδύσας.

Plut. apophth. & Artaxerx.

Hinc Dio Prus. orat. 37. Περὶ τῶν

φασὶ τὸν ἰμῶντος λαμβάνειν πῶς ἀπὸ τῆς σώματος & τοῦ ἡρώδου.

zens) the best wals and bulwarks of our state.

But leaue wee this, and passe on to the last Branch, which is, that

Children suffer oft for their Parents :

That Children, I say, as well good as bad, suffer oft-times at Gods hand for their Parents offences: God punisheth the one oft-times in the other. So punished he ° Pharaoh by the death of his first-borne, for his obstinate refusall to dismishe his people. So he punished ° David, by the decease of the childe be-

gotten in adulterie, for that enormous act of his. And so Ieroboam here ° for his idolatrie, by the losse of a sonne, that no doubt to him was verie deere. Yea, it is that that God threatneth, as well ° in the sanction of the second precept, as oft also elsewhere, that he will visit, that is, punish the iniquitie of parents upon their posteritie, and that not vnto one or two alone, but euen to three or foure descents. So not ° Canaan onely was cursed for his Father Chams offence; and ° all Achans family destroyed for his fault; but ° the leprosie of Naaman for Giezies falsehood stucke by him and his posteritie so long as any of them lasted.

The reason of this course that God taketh oft-times in punishing of the transgressions of parents by paines inflicted vpon their children is,

1. Because Children are ° a part of their parents possessions. It is reported of a Persian Emperour, Artaxerxes the Long-handed, that ° for such faults of his Nobles and Chieftaines, as their haire had wont

to bee pulled, their head-tire or turbants should bee openly so vsed, and for such offences as their bodies had wont to be beaten, their robes should publicly be scourged; which was deemed to them no small disgrace. And in like manner (saith *Theodoret*, speaking of the plague of leprosie in mens houses and garments) doth God deale with men: * when they offend themselves, God punisheth them not in their persons alwayes, but oftentimes in their possessions, in their goods and chattels, in their worldly estate. And if in their possessions, no maruell it in their children to, being part of their possessions, as is euident by the commission giuen and granted to *Satan*, concerning power ouer *Iobs* possessions, ^d which comprehended his children as well as his chattels, as appeareth by the execution of it.

2. Yea, children are not part onely of their parents possessions, but they are * part (in some fort) of the parents themselves; or ^f of one and the same bodie at least with them. As ^g the Subjects and the Soueraigne make ioynntly one body politicke, and ^h the losse of the subjects therefore is a punishment to the Soueraigne: and God doth sometime punish the Soueraigne so (witness ⁱ *David*) in the subject. So the Father and the whole family make both as one body; and euill befalling any of them is a punishment to him, especially befalling one so neere as a childe: (^k *Hane mercie on mee, Lord*; saith the mother: My

ε Ως σύγκω) ο άνθρωπος εν ψυχῇς κ' σωματι * ετω κ' η βασιλεια εν τῷ βασιλειῳ κ' τῷ βασιλευμένῳ. *Iustin. nom. orthodox. quæst. 137.* ^h Μεγάλας εἰς τὸν ἀνιδρῶτα βασιλεὺς ἡ πληγὴ τῷ λαῷ. τῆς γὰρ βασιλείας οὗτις πᾶσις ἡ τῷ λαῷ ἀπώλεια, κ' οὐλὰς τῆς βασιλείας ἡ μείωσις τῷ βασιλευμένῳ. *Ibid.* * *1 Sam. 24. 10, 15.* ⁱ *Matth. 15. 22.*

• Τὸν ἀνδραπῶνα ἀμύρτατον, ἰματίοις κ' οὐλαῖς ἐπέπεσε τὸς πληγὰς. Διὲ τῶτον πῆς τὰ ὅσα κακὰ μέρους τῶν δεξερῶν πῆς τῶν δεξερῶν. *Theodoret. in Leuit. quæst. 18.*

^d *Iob 1. 12, 18.*
• *Fili membra parentum esse videntur. Saluian. de provid. l. 3. Parsque tui latitat corpore clausa meo. Ouid. epist. 2. ex Phyllidis persona. Liberi sum quasi una persona cum patre. Alibuf.*

Reason 2.
*l. 1. c. 30. τὸ θυμὸν ἐκ ὧς τὸ θυμὸν γνηῖα πνεύματα ἀπὸ τῆς θυμῶντος. εἰς αὐτὸν δὲ θυμὸν γνηῖα γνηῖα. ὡς ἐστὶν τὸ θυμὸν ἐκ τῆς θυμῶντος. *Plut. de provid. 1. Tanquam membra unius corporis. Aug. in Ios. q. 8. & Iun. in Ios. 7.**

* Ad seipsam petit adiutorium, quia in filia sua, velut in persona propria torquebatur. Simon. Cass. in euang. l. 5. c. 24. Filia malum suum reputat. Petr. Richard. in Euang. 1. Gen. 20. 7, 18.

ἢ Γελοῖται ὁ πατριάρχης ἀδικούντων ἐν τῇ ἰσχυρίᾳ τοῦ ποταμοῦ καὶ τὸν ἀντιχειρα, καὶ τὸ ἥπαρ. ἢ ἔλεγε

Obiection.

καὶ νότος ἀμύσσειν τὸ ἐμπόριον. Plut. de provid. Οἱ ἱστορῶντες τὴν φάλαγγα διακρίνουν, ἵνα καὶ ὁρθώσιν αὐτοὺς. Ibid.

n Exod. 12. 29.

o 2 Sam. 24. 15.

p Ὁ πατριάρχης ἀμύσσειν τὸν ἀντιχειρὰ καὶ τὸ ἥπαρ, ἵνα καὶ ὁρθώσιν αὐτοὺς. Ibid.

Enasions 3.

1.

Βασιλεὺς πείσσει τὸν λαὸν τοῦ ποταμοῦ. Ibid.

q 1. 137.

r 1. 14. 28. Οὗτος βασιλεὺς ὁ ποταμοῦ δίδωσι, ὡς καὶ ἡ καρπὸς τοῦ ποταμοῦ. Chrysost. de statu, hom. 11. 1 Cor. 12. 21. 1. Deut. 24. 16. 1. Jer. 31. 29. Ezek. 18. 2. 1. Patres peccant, & filij vapulant. Chald. 1. Jer. 31. 30. Ezek. 18. 4. 2. Ezek. 18. 20.

daughter is distracted: * her daughters paines were a punishment to her:) and God doth oft punish the father or master so (witnesse¹ Abimelech) in his family, and those that be of it. He doth ^m as the Physitian that openeth a veine in the arme, or (it may be) in the foot either, for some disease in the head. For so he let Pharaos blood in the right arme, when ⁿ hee finote his first-borne for his fault: so he let^o David blond in the feet, that is, ^p in his subiects, (for they are the^q feet that the Sovereigne standeth vpon) for his offence.

But how, may some say, doth this stand with Gods iustice to punish one for another. Or how can threatning to punish sinne so in posteritie, stand with that which God himselfe enacteth elsewhere, that ^r the childe shall not suffer for his fathers offence; or with his answer to the people, that had gotten vp a bad proverbe, ^r The fathers haue eaten sowre grapes, and the childrens teeth are set on edge: thereby meaning that ^s Their fathers had sinned, and they suffered: that, ^t the soule that sinneth should it selfe die the death, and ^u not one suffer for another.

This question hath not a little troubled many, both old and new Writers: and that place in the Law, hath verie much puzzled many, yea, the most of the Ancients, beside others; which in that regard they haue laboured,

Some of them to diuert by allegoricall interpretations;

Some

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Some to auoid by *ouer-violent & forced expositions;*

Some to salve by *strange and needlesse shifts.*

Some of the (I say) *expound the words allegorically;*

Either ^a of *Satan, and his sonne;*, all *wicked ones;* whom ^b *God punisheth* here that they may not be *dammned* with him hereafter, ^c *reseruing the Dewill* their *Father* to the last day of *doome*:

Or ^d of *degrees of sin* in the *soule*, making the first *motions of sin* the *Father*; the *consent to sin* the *son*; the *act* of it the *grand-child*; and *obstinacy* or *glor-ying* in it the *great grand-child*: that *God spareth* men oft for the first and second, but ^e *strikeeth home* when *sinne* is come to her *height* in the *two last*.

But to frame *allegories* thus without *need* or *ground*, is but ^f to *wrong the Text*; to *peruert* the *purpose of Gods spirit*, and to make *God himselte* *speak* that, that he neuer therein *meant*, nor *intended*.

Others take the words *literally*; but *expound* them either *nothing agreeably*, or euen *directly con- trary* to the intent of *Gods spirit* in them.

Some not of *punishing finnes* vpon such *descents*, but ^g of *deferring* and putting off the *punishment* of

2.

13.

Euaſion 1.

Exposition 1.

^a Peccatores diaboli
suij, unus ex alio
per ordinem persua-
ſionis generatis hi in

Exposition 2.

carne positi punia-
tur, ne in eternum
pereant: pater au-
tem diabolus non in
hoc seculo corripi-
tur, ut in eternum
damnetur. Origen.
in Exod. bern. 8.

^b 1 Cor. 11. 32.

Exception.

^c Iude 6.

^d Quidam ad ani-
mam humanam re-

Euaſion 2.

serunt. Patrem pri-
mum uiliorum in-
centium; filium;

Exposition 3.

ubi peccatum cogi-

tatio concepit; nepotē, ubi pecc. opera perpetratur; pronepotē, ubi in peccato quis gloriatur. Primos
ac secundos filios Deum non punire: actum tertium ac quartum vindicare. Hieron. in Ezech. 18.

^e Iam. 1. 14, 15. ^f Conmemoratio effectum est, non quid esse uelle, sed quid sentiat illa quem in-
terpretatur, exponere. Hieron. apolog. 1. de Iovin. Nihil querendum in uerbis nisi loquentium
uoluntas: cui demonstrande inuigilare debent omnes ueridici narratores & enarratores. Aug. de
consens. Euang. l. 2. c. 46. Litera enim suauiter exenti. n. a est, non capiti uerum uere acerbē tor-
quenda, donec restituat quod non accepit. Ioan. Sarab. metalog. l. 3. c. 1.

^g Iam. 1. 14, 15. ^h Iam. 1. 14, 15. ⁱ Iam. 1. 14, 15. ^j Iam. 1. 14, 15. ^k Iam. 1. 14, 15.

^l Iam. 1. 14, 15. ^m Iam. 1. 14, 15. ⁿ Iam. 1. 14, 15. ^o Iam. 1. 14, 15. ^p Iam. 1. 14, 15.

^q Iam. 1. 14, 15. ^r Iam. 1. 14, 15. ^s Iam. 1. 14, 15. ^t Iam. 1. 14, 15. ^u Iam. 1. 14, 15.

^v Iam. 1. 14, 15. ^w Iam. 1. 14, 15. ^x Iam. 1. 14, 15. ^y Iam. 1. 14, 15. ^z Iam. 1. 14, 15.

^{aa} Iam. 1. 14, 15. ^{ab} Iam. 1. 14, 15. ^{ac} Iam. 1. 14, 15. ^{ad} Iam. 1. 14, 15. ^{ae} Iam. 1. 14, 15.

^{af} Iam. 1. 14, 15. ^{ag} Iam. 1. 14, 15. ^{ah} Iam. 1. 14, 15. ^{ai} Iam. 1. 14, 15. ^{aj} Iam. 1. 14, 15.

^{ak} Iam. 1. 14, 15. ^{al} Iam. 1. 14, 15. ^{am} Iam. 1. 14, 15. ^{an} Iam. 1. 14, 15. ^{ao} Iam. 1. 14, 15.

^{ap} Iam. 1. 14, 15. ^{aq} Iam. 1. 14, 15. ^{ar} Iam. 1. 14, 15. ^{as} Iam. 1. 14, 15. ^{at} Iam. 1. 14, 15.

^{au} Iam. 1. 14, 15. ^{av} Iam. 1. 14, 15. ^{aw} Iam. 1. 14, 15. ^{ax} Iam. 1. 14, 15. ^{ay} Iam. 1. 14, 15.

sinne

ε Περὶ τῆς ἁγίας
Egypto exeuntes
in eremo ceciderūt.
Theodoret. in Exo.
q. 40. Gen. 15. 16.
Exod. 12. 41. &
13. 18.

Ab Abr. ad Da-
uid etas 1^a. & Da-
uid ad transporta-
tionem Babylon. 2^a.

Concession.

à transport. ad
Christum 3. Inde ad
finem seculi 4. et di-
te 3. captiva fuit
gens Iudaica, in 4.
eradicala. Aug. ad
Adiniant. c. 7.

i i King. 11. 29.

h i King. 14. 10.

Exception.

i i King. 15. 29.

m Iam. 1. 15.

Apoc. 2. 21. 22.

q Gen. 15. 16.

Matth. 23. 32-38.

i Thess. 2. 15. 16.

Exposition 4.

o Exod. 20. 6.

Deut. 5. 10. & 7. 9.

Ier. 32. 18.

2^a Psal. 115. 13. 14.

q Deut. 24. de na-

tis, Exod. 20. de

nondum natis, prop-

ter peccatum origi-

nale quod ab Adam

trahitur, & cui mors temporalis redditur. Aug. in Deut. q. 42.

* In utraque sententia dissimilis

sensus. Peccatum quippe originale quia à parentibus trahimus, nisi per gratiam bapt. solviamur, etiam

parentiū peccata portamus, quia unum adhuc cum illis sumus. Reddit ergo peccata parentiū in filios,

dum pro culpa parentis ex originali peccato anima polluitur prole: Et rursus non reddit, &c. quia

cum ab orig. pecc. per bapt. liberamur, iam non parentum culpas, sed quas ipsi committimus, habemus. Greg. mor. l. 15. c. 21.

sinne to such a descent, as a matter not of wrath and judgement, but of mercy rather and patience: which some of them also in particular apply to the Jewish people; either ² in the first generation punished, after their departure out of Egypt, for all their idolatries during that whole time committed; or else (as some other) captined in the third, and destroyed in the fourth age of the world.

Now howsoever it be true indeed, that God in mercy sometime deferreth judgement from the Fathers daies to the Sons, as he did in ¹ Ahab, yea and in Jeroboam too; for his stocke was not so destroyed as was ^k threatened, till ^l after his decease: yea hee deferreth it, as with ^m particular persons, so with ⁿ whole peoples and states for many descents, till their sinnes be come to a certaine height. Yet the opposition there ^o of mercie to be shewed to thousands on the other side, that is, both to them and theirs, sheweth that the place cannot be so expounded.

Others vnderstand it of originall sinne onely, which deduced from Adam, is, and hath beene from time to time for many descents punished in his posteritie with death; and ^r which as the Parents fault the child standeth charged withall, till by the new birth it be dissolved; or at least vntill it come to haue iniquitie of it owne.

But this will as euill hold as the former: For,

Aug. in Deut. q. 42. * In utraque sententia dissimilis sensus. Peccatum quippe originale quia à parentibus trahimus, nisi per gratiam bapt. solviamur, etiam parentiū peccata portamus, quia unum adhuc cum illis sumus. Reddit ergo peccata parentiū in filios, dum pro culpa parentis ex originali peccato anima polluitur prole: Et rursus non reddit, &c. quia cum ab orig. pecc. per bapt. liberamur, iam non parentum culpas, sed quas ipsi committimus, habemus. Greg. mor. l. 15. c. 21.

Exception 1. For 1. neither are ^d Gods threatnings in vaine; as ^e they should be, should they neuer take effect; since that ^f no jot or tittle of his word is such:

^d Non sunt vana
mine dominice.
Polan. in Mal. 1.

Exception 2.

^e Si impio vacat
Ve. Textull. ad
Marc. 1. 2.

Exception 3.

^f Matth. 5. 18. E-
go iam olim mihi
persuasi in sacri

Exception 4.

pretiosisque eloqui-
j. textu nec modicam
vacare particulam.
Bern. vi. cant. 72.

Exposition 6.

^g Esai. 38. 1, 5.
Ion. 3. 4, 10.
Ierem. 18. 7, 8.

^h Patrum delicta
ex filijs exigit: du-

Exception 1.

vitia populi talia
remedia, ut vel po-

Exception 2.

steritatis suis pro-
ficiences legi divi-
nae obedirent. Ter-
tull. ad Marc. 1. 2.

ⁱ Futurum ut post
duritiam populi du-
ritia legis edomi-

Exposition 7.

iam, iustitia iam
non genus, sed per-
sonas iudicaret. I-

bid. ^k Ezech. 18. 4. ^l Psal. 119. 89. Matth. 5. 17, 18. Luk. 16. 17. ^m Ezech. 18. 25. ⁿ Ierem. 31. 18. ^o Ambae eiusdem voces: prior per Moysen ad Iudeos. Optat. ad Donat. l. 7. ^p Preuidens parum dicturos pro magnitudine culpe. Ibid. ^q Matth. 27. 25.

2. Neither want wee *examples*, many a one, of the *execution* hereof; as hath formerly beene shewed:

3. Nor, albeit ^b God in *mercie* sometime *revoke* his *sentences*, doth he euer *threaten* ought that hee may not iustly *inflict*.

4. Nor is it *impious* to say, that God *intendeth* ought that hee *threatneth*: *impious* rather it may seeme to be, to say that it is *impious* to auow it.

Or 2. that it was for a time onely *enacted*, ^b to tame that *stiffe-necked* people by feare of hauing their *posteritie* *punished*, but was ^k afterward *reuer- sed*, when they were *amended*. As if that in ^k *Eze- chiel* were a *renocation* of the former.

For 1. neither are the *sanctions* of the *Law Mo- rall*, of lesse continuance than the *Law* it selfe, ^l which *lasteth for ever*.

2. Nor was it Gods purpose there to *revoke* or *alter* ought of his former *courses*, ^m the *equitie* whereof he there auowes; and ⁿ this among the rest is auerred, by another *Prophet* of the same time, to haue beene euen then Gods wonted *practice*.

Or 3. that this concerneth ^o the *Jewes* onely, who ^p beyond that ^q they wished themselves, should be *punished* for *Christs* death, not in their

children

children alone, but in their childrens children too for many descents; but concerneth not Christians,

of whom that other should be meant in *Ezechiel*.

For 1. both the former is more generall.

2. Nor is there difference in Gods dealings betweene Jew and Christian in this kinde.

3. Not to adde that euen the faithfull themselves sometime haue so suffered.

4. Nor doth either this or the former any way affoile the doubts or vntie the knot, concerning the iustificableness or equitie of the point or practice questioned, but restraine onely the execution of it to some people or persons.

Or 4. that therefore God may iustly punish children for their fathers offences, because they stand guiltie of the same in Gods sight: which guilt yet how farre it goeth, they dare not determine.

For 1. this is a conceit that hath no ground at all in Gods word: which if it be admitted, that of the Heathen man of the world growing worse and worse, would be true, not onely as he meant of it, of the practice of sinne, but much more in regard of the guilt of sinne more and more multiplied in each seuerall descent.

2. Nor will Gods blessing of posteritie for the ancestors well-doing, (a worke of mere grace and free fauour onely) proue a speciall guilt of an ancestors particular misdeeds to adhere to any of his issue.

« Damna quid non imminuit dies? Etas parentum peior aui tui. Nos nequiores, mox daturos Progeniem vitiosiore. Horat. carm. 3. 6. » Sed & si benedictio patrum semini quoque eorum descendatur sine ulla adhuc merito eius, cur non & reatus patrum in filios quoque redundaret? ut per totum genus & gratia decurreret & offensa. Tertull. ad Marc. l. 2.

« Altera ad Christianos pertinet. Ibid. Vide de hoc & Aug. ad Iulian. l. 6. c. 12.

Exception 1.

Exception 2.

Exception 3.

Exception 4.

« Parentum peccatis paruulos obligari, non improbabili- ter dicitur. Aug. Enchir. c. 46. Pa- rentum peccata mi-

Exposition 8.

do quodam sunt a- liena, modo qua- dam & nostra a- liena quippe pro- prietate sunt actio-

Exception 1.

nis, & nostra sunt contagione propa- gis. Idem ad Iul. l. 6. c. 4. Vise Leon. 2. Pp. ep. 86. & Greg. mor. l. 19. c. 22.

« Quousque impli- setur proles statu- re non audeat. Aug. Enchir. c. 47.

Exception 2.

« Vide Thom. sum. p. 1a. 2a. q. 81. 2a. & Alex. Ales. p. 2. q. 122. m. 2. a. 1.

12 Sam. 9. 5. Pa-
rentum nostrorum
qui occubuerunt a-
pod te bene obse-
ruantur. Cuius
mansuetudini the

Exposition 9.
fides innotuerit,
hereditatis iure,
quod auctori debue-
ris, soboli mox re-
fundis. Hactenus
de maiorum obse-
quijs fructum, &
tamen de supplicijs
excessum non timu-
mus, &c. Ranod.
Panegy.

Exception 1.

23 King. 14. 6. Pa-
Exception 2.

Ne siquidem damni
per accidens officii

potest filius: quatenus bonum eius à parentis bono dependet: sicut in crimine. De se maie-
statem, filius amittit hereditatem pro peccato parentis. Thom. p. 2a. 2a. q. 108. a. 4. ad 2.
Nimis Cic. ad Brut. ep. 13. Nec vero me fugit, quam sit acerbum, Parentum scelera filiorum
punire: sed hoc præclare scriptis comparatum est (de bonis publicandis) ut charitas libero-
rum amictus patentes respiciat. valideret. At non pena flagelli. Alans. p. 9. q. 2. m. 4. a. 1. si 8.
multo minus gladii. 2 De eis qui in paternis versantur malis. Qui enim matrem & mali filium
non duplici nomine excreetur? quò. bonum & boni filium duplici quò bonore honorandum censeat.
Aug. in m. ves. & non. Test. quest. 14. Non hoc sit, nisi cum fuerit patris filius in malo imitatus.
Aug. post collat. c. 7. Mutatur, si parentum fides non sequatur. Idem in Deut. 1. q. 42. Eius quippe
non redduntur peccata parentum, qui non imitantur mores illorum. Quemadmodum autem bono-
rum imitatio facit, ut etiam propria peccata deleantur: sic malorum imitatio facit, ut non solum
sua, sed etiam eorum quos imitatus sunt, merita forciantur. Idem in Psal. 138. Non putantur quia
parentes fuerunt peccatores, sed quia ipsi peccatorum amulatores. Hieron. in Ezech. 18. Cum pro-
mediocres ex parentum culpa feriuntur, illorum penas luunt, quorum opera secuti sunt. Greg. mor. 1.
15. c. 21. Non nisi sit culpe particeps. Thom. sum. 1a. 2a. q. 81. a. 1. & Alex. Ales p. 2. q. 122. m. 1.
b. Desinit esse filius iniquorum, qui non imitatur mores illorum. Aug. in Psal. 108. Eorum enim
filijs dicimur, quorum mores imitatur. Origen. in Ezech. hom. c. Quia usque ad 3. & 4. proge-
niem, eam quam imitentur filij, parentum vitam possunt videre, usque ad eos ultio extenditur, qui
vident quod male sequerentur. Greg. ibid.

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Exposit. 10.

α Εἰνὶ τῷ λόγῳ,
 πατρὸς ὁμοίῳ καὶ
 ἡμωείῳ· παύσαν
 μηδὲν ἐξαίρετον,
 πάλιν ἐάν τι πα-

Excerptum.
 τῆρ, καὶ πᾶσι
 καὶ πατρὶος πατὴρ
 εὐφρανῶ ὁρῶσι
 Σπῆται διὰ τοῦ

Plato de leg. l. 9.
Quod idem cum
isto facis, Enseb.
preparat. Evang. l.
2. c. 39.

e Quomodo milites
Maximini percus-
siores, Ex pessimo
genere ne catulum
quidem esse relin-
quendum. Iul. Ca-
pitol.

f Heb. 9. 26. Πάσαν
ὁφείλει ἀπαθῆ-
Solution.

Deus repetit quomodo & quando vult: homo sibi de manu repetit, cum iubet natura Deus. Ios. in Ios. 7. ^a Josua 7. 24. Deus hoc ipse mandavit, non iudex, cui illud preceptum est. Dan. 14. 16. Aug. in Ios. 9. 8. Neque enim liquet, quod Ios. laborasse familiam contritione conscientie.

1. 2 King. 14. 6.

2 Chron. 23. 4.

Homine iudice ne-
mo nisi ex culpa
propria penas de-
bet luere. Aug. in
Ios. q. 8.

1 Dent. 24. 16. Re-
atus patris non
obest liberis. Al-
ibuf. dicæalog. l. i.

c. 30. Filius patris
iniquitatem ferre
non debet. Petr.

Fons leg. select.

Sancimus ibi esse
penam, ubi &

noxia est. Propin-
quos, natos, fami-

liarès procul à ca-
lumniâ submouem.

quos reos sceleris so-
cietas non facit.

Peccata suos tene-
ant auctores. Nec

ulterius progredia-
tur metus quæ repri-

atur delicti. Arcad.
Theodos. & Honor.

Cod. l. 9. tit. 47. leg.
22. Crimen vel pu-

na paterna nullam
maculam filio infli-

gere potest. Namq.
unusquisq. ex suo

admisso sorti subij-
citur, nec alieni cri-

minis successor con-
fiscitur. Callistrat.

Digest. l. 48. §. 19.
l. 26. Et Grat. deo.

c. l. q. 4. c. 6.

well as in his owne person, because they ought all of them a death to him, which on that occasion he might require. But *Amazias* may not put to death the *sonnes* of those *traytors* that slew the *King* his *Father*; according to that *Law* which God had enacted betweene man and man to be obserued: because they were no way obnoxious to him, neither did they by any *Law* or *Statute humane* or *diuine* owe a death vnto him otherwise.

Yea the iustice and equitie of Gods dealing in this kinde may bee further cleered euen by such courses as men also may lawfully take: For suppose we some great *Noble-mans* only *sonne* and sole *heire* condemned to die, for some rape or robbery by him committed. Howbeit his *Soueraigne* considering that the *young man* is one of good parts otherwise, and may hereafter doe his *King* and *Countrey* good service, though he were ouertaken in that act; as also out of pitie to his *Father*; house, loth to see an *ancient family* vtterly extinguished in him; and besides, hauing earnest suit made in his behalfe by diuers neere about him is inclining, yea & purposed to grant him his *pardon*. But in the *interim*, while the matter hangerh yet in suspence, it commeth to be discovered, that the *Noble-man* his *Father* hath his hand in some foule *treason*, hath entred into *conspiracie* either with some *forraine* *sea*, or some domesticall *traitours* against the person of his *Prince*. Now hereupon his *Soueraigne*, altring his minde and purpose concerning his *Sonne*, causeth him instantly to bee brought out and executed in the sight of his *Father*, whom after also hee dispo-

seth

Jeroboams Sonnes Decease.

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seth of according to his desert. In which case the Sonne (you see) is punished for his Fathers offence, but for which hee might haue escaped: and the Father is punished in the Sonne; his Sonnes death (no doubt) being no lesse punishment to him than his owne: and yet is there no wrong or iniustice done either to Father or Sonne, because both had deserved death, and death was therefore due to either.

And herein erred those wicked Jewes, that charged God with iniustice, that they complained that their Fathers had done amisse, and that they (themselues being no way faultie) suffered onely for their Fathers faults. Whereas indeed, vile wretches, they were euerie whit as bad, or worse rather than they, and bare the burden of their owne iniquities.

Secondly, let it be considered, that God layeth no temporall iudgement at any time vpon any, but hee is able to turne the same to the good of the partie vpon whom it is inflicted. And that he doth so, as here also hee did; when hee layeth any outward euill on a godly person for the sinne of some wicked one, and so punisheth (as he doth oft also) the bad in the good.

For the better clearing of this, wee may well make vse of that distinction so rise in the Schooles, that these outward temporall euills, or penall sufferings are in the nature,

p. 11. 2. q. 108. a. 4. Simplic. in Epictet. enchirid. c. 13. & Senec. de prouid. c. 3. Hinc distinctio illa poena, in nocentem, & conferentem, siue in suffocantem & promouentem item in penam vindictae, & poenam cautelae: siue in condemnantem, & corrigentem: apud Alenf. p. 1. q. 39. m. 3. a. 4. §. 1. f. 6. & p. 2. q. 115. m. 3. f. 1. & q. 122. m. 1. f. 1. & p. 3. q. 41. m. 4. a. 1.

Sometime

m Quomodo de Romanis Hay. c. 3. 6. Delicta maioris immeritus lucis, Romane, donec templa refeceris Aedisque labentes Deorum, &c. n Ezek. 20. 30, 31. Jerem. 7. 26. & 16. 12. o Jerem. 3. 25. p Rom. 8. 28. Sicut nihil est, quod malis non noceat. Quibus pestifera sumi, quae profutura essent, si alijs darentur. Seneca de benef. l. 5. c. 12. 11a. nihil est, quod Considerat. 2. non bonis prodesse possit. Idem de prou. c. 3. non vultus est portus, & ante est diaspersionem co- perat. Xenophon. apud Plut. de minimis. 9 Panalia aliquando habent rationem maledicti, aliquid habent rationem praedictae. Vide post Aug. in Ios. qu. 8. Thom. sum. p. 1a 2a. q. 87. a. 7, 8. &

Sometime of a *curse*.

Sometime of a *cure*.

Courses 4.

And accordingly there is a *four-fold course* of Gods *dealings* in these cases.

Course 1.

For sometime God *punisheth* a *bad Father* in a *bad Sonne*; and then it is not a *croffe* onely, but a *curse* to both. So God *punished* (wee may iustly deeme) *Pharao* in his *first-borne*.

Exod. 12. 29.

Course 2.

Sometime hee *punisheth* a *good Father* in a *good Sonne*; and then it is, though a *croffe*, yet a *cure* to both. So punished hee *David* (wee may well iudge) in his *young childe*.

2 Sam. 12. 14.

15. 18.

Course 3.

Sometime hee *punisheth* a *good Father* in a *bad Sonne*; and then it is a *cure* to the *Father*, and a *curse* to the *Sonne*: So punished hee the same *David* in his *sonne Absalom*.

2 Sam. 12. 10, 11.

18. 9, 15, 33.

Course 4.

Sometime hee *punisheth* a *bad Father* in a *good Sonne*; and then it is a *curse* to the *Father*, and a *cure* to the *Sonne*. So punished hee *Jeroboam* in his *sonne* here mentioned. And that which was no doubt a great and grievous *croffe* and *plague* to his *Father*, yet proved through Gods *goodnesse* in *mercie* wisely so disposing it, no lesse a *benefit* and *blessing* to the *childe*.

1 King. 14. 1, 3,

12, 17.

2 Vers. 13, 18.

Recapitulation.

Branches 4.

Branch 1.

Branch 2.

Branch 3.

Thus then I hope that by this time you see, how God without any the least blemish to his *justice*, may by *death* take away the *Sonne* for his *Fathers* offence.

Why *man* may not ordinarily doe therein as God doth: and yet that in some cases *men* doe also, and may well doe the same.

That the wicked *Jewes* had no iust cause to charge

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Branch 4.

Adi vel posteritati-
bus consulentes di-
vina legi obediunt.
Tertull. ad Marc.
l. 2.

Vsc 1.

b Quis non magis
filiorum salutem
quam suam curat?
Tertull. Ibid. 114
Leo Homericus 11
p. 135. ὅς ἐστι δὲ
μοῖος ὅτι διανο-
μήν σεις τὸν
κυνηγὲς κύνων
σεί τῷ τέκνων;
Amisq. arundinad.
11 p. 324 σεις-
φέρουσα πῆς νε-
πῆς Μάσαλ' ἐπι-
καλῶντο. κακῶς
ἔτε οἱ πάλαι αὐ-
τῇ. τῷ αὐτῆς
τέρει λιμῶ τὰ
ἐγγοῖα, καὶ τὴν
ἐφύλῃ τῆς γαστρὸς
ἀπὸ ἀφῶν ἀπο-
κρατῆ, καὶ πῆζει
τὸ σῆμα, μὴ λαΐδη
καταπῆσαι. Plut.
de amor. prol. Catu-
lo: ἡ amor in vena-
bula impingit feras
Sen. ep. 74.

^c Dent. 4. 40. & 5.
29. & 7. 8, 9, 13.
& 28. 4.

^d Dent. 28. 18, 32,

41.
Jer. 5. 17.

• Η' σύνεσις, ὅπ
 σύννομα δειν' εἰς-
 γασμίν (ex Eu-
 rip. Orest. Clem.
 Strom. l. 7.) ὅς ἐλ-
 κ' ἐν σαρκί, τῇ
 ψυχῇ τίνω μετε-
 μέλειαν, αἱμάσ-
 σους ἀεί χ' νύσ-
 σους ἐναπολείπει.
 Plut. de tranquill.
 • Ο' ἐκ τῆς τοῦ-
 πον ἀνδροχισμῶν
 δηγμὸς αἱμάσσει
 τίνω ψυχῷ. Plut.
 de sanii.
 • ἔγωγὺ τοι αἰπὸς
 εἰμι.
 • Ο' οἶν' ἐβό-
 σκαρε. Basil. Cas. de
 ebrietat.
 i 2 Sam. 12, 10, 11,
 14, 15, 18. & 13, 1,
 14, 28, 29. & 16,
 22. & 18-9, 15, 33
 1 King. 1, 5, 9.

full running out of thine, and giuing way to thine vnrestrained corruption, some such thing should befall thy *childe*, and * thy guilty *conscience* shall then (as it may iustly) suggest vnto thee, *This may well be the hand of God vpon my childe for mine excessse, or my sinne*; † what grieffe and anguish of heart must it needs procure to thee, and possesse thy soule withall, when thou shalt euer and anon bee thinking, and saying within thy selfe, ‡ *All this torment doth this poore infant endure for my sake, for my sinne*. We cry out oft of *witches*, when our children are strangely taken, and say such a one hath bewitched them, when we are the *witches* our selues; and, as hee saith of the *h wine*, that men take about measure, it is our *sinne* that hath bewitched them. Nor let Gods children thinke themselves *priniledged* in this kinde more than others. § *Dauid* (you heard) was so punished, as well as *Ieroboam*, howsoeuer God turned it to his good; and that not in one onely, but † in diuers of his. And if other of Gods children shall in like manner grow wanton, and presuming on Gods goodnesse, shall take liberty to themselves, to walke loosely, and run riot; God may iustly by the like *indgements* call them home againe, and reclaime them, which may be also for their good.

Vsc 2.

To conclude, it may teach *Parents* what *use* to make of *Gods hand* vpon their *children*. That they take occasion thereby to looke home to themselves, *examine* their *hearts*, *view* and *survey* their *lives*, make inquiry what corruption of theirs either swaying (without controll) in the one, or breaking

Feroboams Sonnes Decease.

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breaking out by way giuen to it in the other, might giue God iust occasion to lay that *croffe* vpon them : and in more speciall manner, (because ^k God oft *punisheth* vs in those things that we *offend* in ; as he *punished* *Dauid* in his *children*, for his ouer-much ^l *indulgence* towards them) wherein we haue beene *faultry* about them, and *defectiue* in our *duty* toward them, either in *fond affection*, or *neglect* of *instruction* and *correction*, or the like. Now, where is there almost any that thinke in such cases on this? We are troubled to thinke, when our *children* are *euill*, that we haue let them go too *thin clad*, and so they haue caught *cold*: But wee thinke not how *carelesse* we haue beene of *cloathing* (not their *bodies*, but) their *soules*. We are troubled when they are gone, to thinke that we omitted this or that *meanes* of *helpe* for them. But we are not troubled to thinke, that we neglected the *best meanes* with them, and those that concerned not their *temporall* but their *eternall good*. Or wee are not troubled for this, that we brake not off, or humbled our selues for some *sinne*, which *repented* of might haue kept them still with vs. Neither yet doe I, or dare I affirme generally, that this is alwaies the *cause* why God *croffeth* men in their *children* : He may doe, and doth it also (no doubt) many times, for the ^m *triall* and ⁿ *exercise* of his *gifts* and *graces* in them, their *patience*, *obedience*, *confidence in God*, and the like, and for other *ends* to himselfe best knowne, as to make way for some other *worke* of his. It was not for any speciall *sinne* of *Iob*, that ^o his *children* were all at once so *destroyed*.

^k Αἱ δὲ μέγιστοι οὐκ ἐστὶν τὸν νόμον. Sapiens. 11. 13. In quibus peccamus, in eis dem plectimur. In Hell. ogabali conscius senitum vario genere mortis, quum alios vitalibus exemptos necarent, alios ab ima parte perfoderent, ut mors esset vite consentiens. Lamprid.
^l 2 Sam. 18. 33.
^o 19. 4, 5, 6.
^m 1 King. 1. 6.
Verum ac seuerum illud Pij 2. Pp. Hostem in se nutrire, qui nimis filio ignoscit. Platin.

^m Ad examen.
ⁿ Ad exercitium.
Exercitia sunt nobis ista, non funera. Cyp. de mortal. Vi. de Alex. Ales p. 1. q. 39. m. 3. a. 4. §. 1. f. 6.
^o Iob 1. 18, 19.

John 9. 3. Vnde
Alex. Ales p. 3. q. 5.
m. 1. Para dupli-
com habet ordinati-
onem: unam ad
culpam, quæ præce-
dit: alteram, ad
gloriam, quam præ-
cedit.

Lam. 3. 39. 40.

ed, though it were a grieuous *croffe* vnto him. It was not for any speciall *sinne* of his *Parents* (our Sauiour himselfe saith it) that that poore *beggar* in the *Gospell* was *borne blinde*. Howbeit, since that we learne out of *Gods word*, that *God* doth frequently *inflict* such *euills* vpon *children* for the *transgressi- ons* of their *Parents*, yea, and he hath *threatned* also so to doe: it standeth vs vpon, and it is one of the best *uses* that we can make, as of those *crosses* that *God* layeth on vs in our *goods* and *chattels*, and our worldly *estates*; so, much more of those that in our *children* (who are much neerer than those to vs) doe befall vs, that we take occasion thereby to *siſe* and *search* out our *wayes*, and to *humble* our selues in the sight of *God* for our *sinnes*. Had *Iero- boam* so done, peraduenture hee might haue *ſaued* his *sonnes life*, he had at least *preuented* other *iudge- ments* more tearefull, that for want thereof after befell him and his. And wee by so doing, may either *remoue* *Gods hand* lying heavy on our *children*, and on vs also in them; or at least we may haue the *croſſe* so *qua- lified* and *ſanctified*, that it shall turne to the good both of vs and ours.

FINIS.

